



The effect of learning implementation of kitab Akhlak lil Banin on the religious character

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ABSTRACT

The purpose of this study was to determine the effect of learning the book of Akhlaq lil banin volume II on the religious character of class VIII students of MTs Nurul Iman. The approach used in this study is a quantitative approach. This research was conducted at MTs Nurul Iman Bandung. The dominant subjects in this study were class VIII students who studied the book of Akhlaq lil banin volume II, however, to obtain accurate data, discussions with other subjects such as teachers, especially subject teachers, were also needed. The population was 55 students and the research sample was obtained using random sampling techniques. Data were collected through interview, observation methods and questionnaire. Data analysis was carried out using quantitative descriptive analysis and inferential statistical analysis. The results of this study indicate that the implementation of learning the book of akhlaq lil banin volume II has a significant influence on students' religious character. It can be concluded that the more often students learn about the book of akhlaq lil banin volume II, the more it will improve students' religious character.



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INTRODUCTION

Today, all parts of the world, including Indonesia, have entered the globalisation bandwagon. Globalisation is the general trend of integrating the lives of domestic/local communities into the global community in various fields (Najicha & Hermawan, 2019). As a result of globalisation, which has an impact on all aspects such as education, economy, society, science and technology, even the morality of the younger generation has changed. The changes here do not only include positive changes, but also negative changes such as the decline of morals and the younger generation.

One of the problems arising from globalisation is the crisis of akhlaq and morals of adolescents and the loss of identity as an Indonesian nation. This is caused by the loss of manners among teenagers, imitation of the way celebrities dress, and trends that are happening on social media (using minimal clothing with the aim of showing body parts that should not be shown), covering the aurat just to fulfil school rules. This is reinforced by data obtained from the Central Bureau of Statistics (BPS) which recorded 6325 cases of juvenile delinquency, in 2014 reaching 7007 cases, in 2015 reaching 7762 cases, and in 2016 reaching 8597. In other words, the rate of juvenile delinquency increased by 10.7 per cent in the period 2013-2016. Cases of juvenile delinquency that are rampant include brawls, skipping school, theft, murder, promiscuity, and drugs (Chairunnisa et al., 2018). According to Lickona in Huda et al., (2022), there are 10 indications of symptoms of moral decline that need attention to change for the better; 1) Violence and anarchy, 2) Theft, 3) Cheating, 4) Disregard for the rules that apply, 5) Brawls between students, 6) Intolerance, 7) Use of bad language, 8) Early sexual maturity and its deviations, 9) Attitudes of self-destruction, 10) Drug Abuse.

Based on some findings, the phenomenon of the decline in the quality of morals and morals of adolescents as a young generation stems from the absence of a sense of love that is embedded in oneself, Allah SWT and his Messenger, because it makes them unable to distinguish between what can be done

and what cannot be done, besides the moral and moral crisis is also caused by the factor of the implementation of Islamic religious education that is not optimal and the factor of their age which is still classified as adolescents. This period is called the critical period and is characterised by rapid growth and change. These changes include factors: physical, reproductive, social and economic, independence and search for self-identity. Hall through Byod and Bee calls adolescence the "strum und drang" (storm and stress) phase, a phase where adolescents strive to become an independent person who is full of emotional turmoil and sometimes even frustration (Kurniawan et al., 2023). Therefore, it is a necessity for every stakeholder and family as the closest party to always supervise, direct, and support all kinds of activities that want to be done as long as they contain positive values.

Apart from the factor of teenage turmoil that causes a moral and moral crisis, the implementation of Islamic religious education that is not optimal is also considered to be a supporting factor for the current moral and moral crisis of adolescents (Yaqin, 2016). The reason for the above statement is the belief in religious values that are most capable of shaping quality human character and morals. The suboptimal implementation of Islamic religious education can be seen from the teaching of PAI which is considered very conventional, the content of PAI learning which is considered not in accordance with the needs of the times, and the loss of students' interest in participating in PAI learning so that many students skip class during PAI lessons.

The above phenomena have strongly indicated that the morals and morals of adolescents this century are experiencing a decline in quality. If this is left unchecked, people will underestimate the purpose of Islamic religious education in schools, which is not to fulfil obligations and carry out devotion to Allah SWT, but only to fulfil the interests of worldly power and glory.

In line with this, the results of observations at MTs Nurul Iman, especially in class VIII, found several problems related to character building in facing a moral and moral crisis such as leaving class without permission, making noise during class time, making noise in class, being outside the classroom when the teacher is not present to teach, not doing the assignments given by the teacher when absent, being late for class, not wearing uniforms according to their schedule, sometimes losing good habits when outside the school environment, the way of dressing imitates celebrities or trends that always are popular on social media that are should not be imitated, wearing hijab just to meet school rules, and others.

In order to overcome the problem of decreasing the quality of morals and morals that are rampant among adolescent students, MTs Nurul Iman not only improves the quality of PAI learning but adds mulok learning with special topics on morals and morals, namely the book of Akhlak Libanin as an effort to instil quality religious character in accordance with religious norms. This is stated in the Al-Qur'an Surah Al-Qolam verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning.

"And you are indeed of great character" (Q.S Al-Qolam:4).

The above verse states that the Prophet Muhammad had noble and great character. Therefore, it is fitting for humanity to learn and internalise the morals that have been exemplified by the Prophet Muhammad SAW because he is the messenger of God who brings noble teachings to the people who are very loved until the end of life. The study of the behaviour of the Prophet Muhammad SAW can be learned through books by scholars. One of the books that guides teachers and ustadz in teaching morals to students is the book of akhlaqulibanin.

The book of Akhlak Libanin consists of 4 volumes authored by Umar bin Ahmad baradja. This book is used as religious mulok learning at MTs Nurul Iman. Basically, the book of Akhlak Libanin is almost used in various Islamic boarding schools. MTs Nurul Iman is a madrasa school based on pesantren, so book learning is applied, one of which is the book of Akhlak Libanin. The book of Akhlak Libanin is taught to students with the aim of forming akhlakul karimah.

Kitab Akhlak Libanin is one of the mulok lessons implemented at MTs Nurul Iman. In general, the process of implementing learning is the same as general learning. However, what distinguishes it is

that the teaching material does not use books but uses books and students learn through translating the book according to the direction of the subject teacher. Then the learning methods specifically used are wetonan, sorogan, and bandongan methods. Learners study twice a week, or twenty-three minutes each week. That way learners are expected to take ibrah from the subject matter and practice it in everyday life.

The description above has greatly explained the importance of learning the book of Libanin morals seen from its purpose and function in shaping the morals and character of students in order to achieve happiness in this world and the hereafter. Previous research conducted by Dela et al., (2020), stated that the effectiveness of learning morals for the younger generation is quite good and very effective so that it is achieved in forming the morals of students. According to Anam (2021), the contribution of learning the book Akhlak Lil Banin is the change in moral knowledge and changes in the behavior of students. Other research states that the implementation of the Kitabul Akhlaq Lil Banin learning has an impact on student behavior becoming better than before (Fauziah et al., 2022). The gap in this research is the difference in place and subject of research. This study aims to determine the effect of learning the book of Akhlaq lil banin volume II on the religious character of class VIII students of MTs Nurul Iman.

RESEARCH METHODS

In this study using a quantitative approach method, as an effort to answer the problems that have been described. The target of this research is class VIII students at MTs Nurul Iman Bandung. This study uses a survey method (by looking at and documenting data that supports research or observation and interviews with parties who can support the research process) and questionnaires as the main method that will be processed using statistical analysis. The selection of the above methods aims to determine the effect of learning the book of akhlakul libanin on the religious character of students at MTs Nurul Iman Bandung. In this study the hypothesis proposed is as follows:

H0 : There is no effect of learning kitab akhlaqulilbanin on the religious character of class VIII students of MTs Nurul Iman Bandung.

H1 : There is an effect of learning the book of Akhlaqulilbanin on the religious character of class VIII students of MTs Nurul Iman Bandung.

RESULTS AND DISCUSSION

Character education is the foundation of a nation's success in the era of globalisation that requires change. Character that is firmly embedded in every human soul forms a superior person in facing the problems of the nation and state. Individual character can be formed through the environment and school (Nurlailah & Ardiansyah, 2022). Through, the stages of character building learning at each level will be structured. In the learning stages, the selection of methods, media, and strategies used by educators will determine the quality of learning. In addition, learning materials are also considered very important to influence students. If all learning components are well implemented, the educational objectives will be achieved optimally.

The Ministry of National Education identifies 18 character values that need to be instilled in students, one of which is religious character. According to Agus Wibowo, religious character is an attitude or behaviour that is obedient in carrying out the teachings of the religion that is adopted, tolerant of the implementation of worship, and living in harmony with others (Wibowo et al., 2020). This religious character is one of the important characters instilled in students from an early age because religious teachings are the basis or guide that determines individual life, then a person can know right and wrong from his religious guidelines. Religious character in this study is based on the indicators of religious character from the Ministry of Education, can namely peace-loving attitudes, tolerance, respect for religious differences, cooperation, firm stance, self-confidence, non-violence or not imposing will, sincerity, love for the environment, protecting the small and marginalised (Ekawati et al., 2018).

The focus of research in this journal is to see the effect of learning kitab *akhlak lil banin* on the religious character of students and based on the results of the study it can be concluded that learning kitab *akhlak lil banin* can affect the religious character of students. This learning has been implemented at MTs Nurul Iman Bandung at each level with different materials tailored to the level of physical and psychological development of students. The focus of this research is class VIII students as research subjects with material from the book of morals lil banin volume II.

Getting to Know the Book of Akhlak Lil Banin

Kitab Akhlak Lil Banin is a book authored by Umar bin Ahmad Baradja. Kitab Akhlak lil Banin is one of the most basic moral books for learning the morals of students or santri who are just studying at Islamic boarding schools or Islamic educational institutions. Kitab Akhlak Lil Banin is one of the books that discusses in detail the morals that must be possessed by a person and must be instilled in children since childhood. The author is Al-Ustadz 'Umar Bin Ahmad Baraja' who was born in Ampel Maghfur village, on 10 Jumadil Akhir 1331H/17 May 1913 AD. Although the times are now modern, and no longer use classical references, the moral education contained in this book is very suitable to be applied today and used as a reference in implementing character education programmes. Al-Ustadz 'Umar Bin Ahmad Baraja' stated that the purpose of moral education is education that is very important for the establishment of individual and community life. In addition, it can also form a Muslim personality that is educated and civilised and useful for self and nation (Ismail, 2016).

Kitab Akhlak Lil Banin in its delivery uses a lot of storytelling and advice methods. The stories shown are fictional stories used to explain or tell chronologically an event, and want to show the good and bad effects to children about a behaviour. Thus, children or students can easily imitate and apply the values of moral education in their daily lives. Kitab Akhlak Lil Banin contains a lot of material that covers akhlakul karimah. The material used in learning the book of Akhlak Lil Banin in class VIII MTs Nurul Iman is the material of volume II of the book of morals lil banin.

A Portrait of Learning Kitab Akhlak Lil Banin

To form a good character, character education is needed. MTs Nurul Iman Bandung instills religious character in students by implementing learning kitab *akhlak lil banin* as a process of instilling values and knowledge. Learning kitab *akhlak lil banin* at MTs Nurul Iman is included in the pesantren curriculum. This book is used as mulok religious learning. Based on Permendikbud Number 79 of 2014 Mulok is a study material or subject in an educational unit that contains content and learning processes about local potential and uniqueness. Based on this, it can be understood that the purpose of the implementation of learning the *akhlak lil banin* book is intended to show the uniqueness of pesantren-based schools that adopt the book as teaching material and improve the quality of students' religious character.

Learning kitab *akhlak lil banin* is carried out 2x30 minutes (2 JP) in one week at each level. The subject of this research is class VIII students, the book used is the book of morals lil banin volume II. In this juz II, it is dominated by stories sourced from the Qur'an and hadiths and this volume is also learning for boys and girls.

The learning process of kitab akhlak lil banin juz II at MTs Nurul Iman Bandung class VIII includes several activities, namely planning, implementation, and evaluation. The planning carried out by educators based on the results of interviews, as follows:

1. Curriculum Analysis: by identifying the subject matter and scope of learning to be delivered.
2. Setting Learning Objectives: Shaping the Islamic character and personality of students in accordance with the values contained in the book of Akhlaqul Banin.
3. Selection of Learning Methods: using lectures, discussions, questions and answers, simulations, educational games, or others.
4. Selection of Learning Media: using additional textbooks, whiteboards, student worksheets, or even educational videos, to make it easy for students to understand.

5. Develop a Learning Activity Plan (RPP): which contains learning components, such as learning objectives, learning materials, learning methods, learning media, learning activities, assessment, and learning resources.
6. And finally, assessment: to measure student learning achievement, such as written tests, oral tests.

The implementation of learning the book of Libanin morals implements what has been planned previously. Based on the results of interviews during opening activities, educators usually start by taking attendance and then apperception. Apperception is usually done by asking questions related to the topic to be studied or delivering short stories as a lighter. Core activities are carried out by translating the book by the teacher and written by students or called the wetonen method, then the educator re-explains the important points that must be understood by students. In certain sessions educators give group assignments including, translating the book, explaining back what has been understood from the theme that has been assigned and if the theme contains elements of the story students are also assigned to play a role. Apart from that, in delivering the material, educators use methods that are applied in pesantren including:

1. Wetonan: a popular traditional method in which the teacher reads the text of the book and translates it, then the learners listen, take notes, and ask questions if they do not understand.
2. Sorogan: learners read the book text individually, then the teacher provides explanations and corrections.
3. Bandongan: learners are divided into small groups, and each group reads and discusses the text together.
4. Discussion: educators and learners discuss the book material, with the teacher acting as a facilitator.
5. Contextualised learning: the educator connects the book material with the learners' daily lives.
6. Story method: the educator tells several stories contained in the book with voice variations and body gestures that support the delivery of the story.

The strategy that is mostly used by educators during learning is direct learning strategy and learning groups are made if needed and adjusted to the material. Closing activities are carried out by reviewing the material that has been learned, giving quizzes, and giving homework if needed.

The next process is evaluation which is carried out using several assessment instruments at each stage of the activity. The assessment instruments used include: (1) Knowledge assessment sheet, (2) Attitude assessment sheet, (3) Skills assessment sheet. To measure the knowledge aspect, educators provide evaluations with descriptive tests and assignments. Meanwhile, attitudes and skills are carried out by observing students during the learning process.

Regarding learners' responses during the learning process, it depends on their learning motivation. Learners are enthusiastic in carrying out learning (as well as they are always focused and enthusiastic from the beginning to the end of learning), but some students look less enthusiastic when translating the book, but students are enthusiastic and interactive again when the educator explains the material. The class atmosphere was conducive during the lesson because the teacher applied discipline to the learners by stopping the explanation whenever there were students talking, and resuming after they were quiet. If there are students who fall asleep, the teacher always instructs the class leader to wake them up.

Learning Analysis of Kitab Akhlak Lil Banin

Learning and learning are two different things. Learning according to Slameto is defined as a process that a person does to obtain a new change in behaviour as a whole, as a result of his own experience in interaction with the environment (Slameto, 2015). Meanwhile, learning according to Dimiyati and Mudjiono is defined as activities that are shown to teach students. If interpreted briefly, learning is the process taken by an individual in order to change behaviour while learning is a system that helps individuals learn and interact with learning resources (Anwer, 2019). Although the two things are different, they have the same goal, namely to change behaviour. This goal is an important thing that

educators need to remember and realise to be used as a guide in carrying out the learning process and measuring the success of the learning process that has been carried out.

Related to the learning process has also been regulated in Government Regulation No. 19 of 2005 Chapter I article 1 paragraph 6, education process standards are national education standards relating to the implementation of learning in educational units to achieve graduate competency standards. Furthermore, the components of the learning process standards are also mentioned in Permendikbud No 22 of 2016: "Process standards include planning the learning process, implementing the learning process, assessing learning outcomes, and monitoring the learning process for the implementation of an effective and efficient learning process." (Fahmi, 2021). It is understandable that learning process standards are designed to ensure that important aspects of learning are considered and implemented consistently. Therefore, it is imperative for every educator to ensure that each component is well-crafted to achieve optimal results for all learners.

Based on the results of observations and interviews related to the learning of the book of akhlak lil banin in class VIII MTs Nurul Iman Bandung, overall it has been carried out well and always in accordance with the standards of the educational process. The lesson plan is made and developed in detail by integrating the experience and value of religious characters in the book that participants must have while still paying attention to the curriculum and competency standards that students must achieve. This is in accordance with the theoretical study obtained, character education planning in learning according to Zuriyah includes selecting and organising value items that can be integrated into learning instruments, as well as selecting appropriate and meaningful learning experiences in learning (Abdul Rahman, 2014).

The implementation process of educators applies the Learning Implementation Plan (RPP) that has been prepared previously. The cultivation of religious character values is conveyed in three learning activities, namely opening, core and closing. Based on the results of observations, it can be seen that educators are skilled in designing learning so that students are active in carrying out learning. This is in line with the theory of constructivism which places the active role of learners in building their own knowledge and understanding (Harefa et al., 2021). The process of delivering material as the initial process of instilling religious character values is explained with facts, concepts, principles, and connected with relevant events so that the knowledge possessed by students is comprehensive. Then the use of media and strategies and the selection of learning methods are also supporting factors for increasing students' learning motivation.

The assessment process is carried out by looking at three aspects, namely knowledge, attitudes, and skills. Based on the results of observations for knowledge assessment that has been carried out by educators during learning has been carried out well, however, in the aspects of attitude and skills it is felt that it is lacking because of the assessment was carried out by the educators is only limited to observing.

The Effect of Learning Akhlak Lil Banin on the Religious Character of Students

In this study the sample amounted to 41 respondents consisting of class VIII students. The data collection technique used is a questionnaire. The number of questionnaires for learning the book of morals lil banin as many statements and for the religious character of students as many statements. The type of questionnaire used in this study is a closed questionnaire. The data that has been collected is then processed using a *Likert scale* with answers to questions, namely a value scale of 1-5. Before distributing questionnaires to respondents, validity and reliability tests were first carried out to ensure the feasibility of the questionnaire to be used in the study.

1. Classical Assumption Test

a. Normality Test

To determine the normal distribution of data, the Kolmogorov Smirnov normality test is used. Data is normally distributed if the significant level is more than 0.05. Table 1 is the result of normality testing that has been calculated using the SPSS 20 application.

Table 1. Normality Test Results

One-Sample Kolmogorov-Smirnov Test			Unstandardized Residual
N			55
Normal Parameters ^{a,b}	Mean		0E-7
	Std. Deviation		7.32010936
Most Extreme Differences	Absolute		.085
	Positive		.085
	Negative		-.066
Kolmogorov-Smirnov Z			.630
Asymp. Sig. (2-tailed)			.822
a. Test distribution is Normal.			
b. Calculated from data.			

Based on the SPSS output table, the Asymp.Sig (2-tailed) significance value obtained is 0.822 which is greater than 0.05. In accordance with the basis for decision making in the Kolmogorov-Smirnov normality test, it can be concluded that the data is normally distributed. Therefore, the assumption or requirement of normality in the regression model has been fulfilled.

b. Linearity Test

To determine the relationship between the variable of the implementation of learning Akhlak Lil Banin and the variable of the religious character of students, a linearity test was conducted using SPSS Version 20. The results of this test show that the significance value of deviation from linearity is greater than 0.05 or $0.147 > 0.05$. This indicates that there is a linear relationship between the learning implementation variable of the Akhlak Lil Banin book and the religious character variable of students. The linearity test results can be seen in table 2.

Table 2. Linearity Test Results

			ANOVA Table				
			Sum of Squares	df	Mean Square	F	Sig.
Religious Character of Students * Implementation of Learning Kitab Akhlak Libanin	Between Groups	(Combined)	5913.465	23	257.107	5.685	.000
		Linearity	4421.846	1	4421.846	97.778	.000
		Deviation from Linearity	1491.619	22	67.801	1.499	.147
	Within Groups	1401.917	31	45.223			
	Total		7315.382	54			

Based on the significance value (Sig) from the output above, the Deviation from Linearity Sig. value of 0.147 is greater than 0.05. This shows that there is a significant linear relationship between the Learning Implementation variable of Kitab Akhlak Lil Banin (X) and the Religious Character variable (Y).

2. Hypothesis Test

Testing the analysis requirements shows that each research variable data has met the requirements for further statistical testing. Furthermore, hypothesis testing will be carried out, the hypothesis is a temporary conjecture for which the hypothesis must be tested empirically.

In this study, a simple linear regression analysis test was used to test the hypothesis. Simple linear regression analysis is used to determine the effect of the Learning Implementation variable of Kitab Akhlak Lil Banin on the Religious Character variable. Hypothesis testing uses the help of the SPSS 20 application. The results of simple linear analysis can be explained as follows:

Table 3. Simple Linear Regression Test

Model		Coefficients ^a			t	Sig.
		Unstandardised Coefficients		Standardised Coefficients		
		B	Std. Error	Beta		
1	(Constant)	27.386	8.525		3.212	.002
	Implementation of Learning Kitab Akhlak Libanin	1.233	.137	.777	9.000	.000

a. Dependent Variable: Religious Character of Students

Based on the table above, the significance value of learning the book of akhlaq lil banin is 0.000 which is $0.000 < 0.05$, the t table value seen at a significant level of 0.05 where $df = N - 2 = 53 - 2 = 68$ is 0.000. Based on the sub-structural coefficients table, it is known that the t count of the learning implementation variable of the book of morals lil banin (X) has a significant effect on the variable religious character of students (Y) is 9.000, meaning that $t \text{ count} > t \text{ table}$ ($9.000 > 0.000$), therefore the hypothesis is accepted, meaning that H1 is accepted and H0 is rejected. From these data it can be concluded that there is an effect of learning the book of morals lil banin on the religious character of students.

In the coefficients table above, we can see the positive or negative relationship in the regression. In the table above, it is known that the constant value (a) is 27.386 while the regression coefficient value (b) is 1.233. This shows the consistent value of the study of kitab akhlaq lil banin 27.386, the regression coefficient of learning kitab akhlaq lil banin of 1.233 means that every additional 1 value of learning kitab akhlak lil banin, the religious character of students increases by 1.233. The regression coefficient is positive, so if the learning of kitab akhlaq lil banin increases, the religious character of students will also increase.

In this case, the process of implementation of learning kitab akhlak lil banin in class VIII MTs Nurul Iman Bandung has been successfully implemented because it is proven to affect the religious character of students. This is reinforced by the results of our research which shows that learning kitab akhlak lil banin has a significant effect on the religious character of class VIII students. Based on the results of SPSS 20 testing that has been carried out, the sig value is $0.000 < 0.05$, therefore the hypothesis is accepted, meaning that the variable implementation of learning kitab akhlak lil banin (X) has a significant effect on the variable religious character of students (Y).

The results of this study indicate that the implementation of learning the book of akhlaq lil banin volume II has a significant influence on students' religious character. The more students carry out learning the book of akhlaq lil banin volume II, the more the students' religious character will improve towards the better. This is in accordance with the research conducted by Irfan (2022), Hubbi (2022), and Arif & Aziz (2022).

The limitation of this study is that it was only conducted on grade VIII students at MTs Nurul Iman. The suggestion for MTs Nurul Iman is to conduct learning the book of akhlaq lil banin volume II frequently so that students' religious character improves. For further researchers, it is hoped that they will research not only on grade VIII students at MTs Nurul Iman but also on all students at MTs Nurul Iman or in several schools/regions.

CONCLUSION

Based on the results of data analysis research through proving the hypothesis of the problems raised by researchers regarding the Effect of the Implementation of Learning Kitab Akhlak Lil banin on the Religious Character of Class VIII Students at MTs Nurul Iman Bandung, it can be concluded that the implementation of Learning Kitab Akhlak Lil banin has an influence on the religious character of students with the results of the sig value is $0.000 < 0.05$, The t table value seen at a significant level of 0.05 where $df = N - 2 = 70 - 2 = 68$ is 0.000. Based on the sub-structural coefficients table, it is known that the t count of the learning implementation variable of the book of morals lil banin (X) has a significant effect on the variable religious character of students (Y) is 9.000, meaning that $t \text{ count} > t \text{ table}$ ($9.000 > 2.005$), therefore the hypothesis is accepted, meaning that the learning implementation variable of the book of morals lil banin (X) has a significant effect on the variable religious character of students (Y).

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